

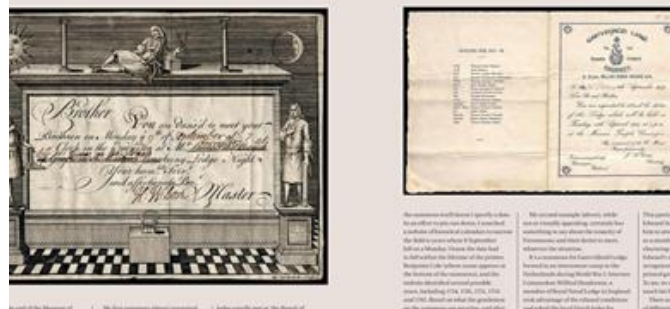
Freemasonry Today

Issue 53

Streate's Ahead Page 35

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<https://www.freemasonrytoday.com/magazine>



California Freemason

THE HAPPIEST PLACE IN UNION CITY AT ACACIA CREEK'S RESIDENT-RUN BAR, CONVIVIALITY IS ALWAYS ON TAP.

THE HAPPIEST PLACE IN UNION CITY

AT ACACIA CREEK'S RESIDENT-RUN BAR, CONVIVIALITY IS
ALWAYS ON TAP.

By Laura Benys



Pub Crawling Through History



A TIME-TRAVELLING, HISTORY-LOVING,
CONTINENT-HOPPING MASONIC BAR CRAWL

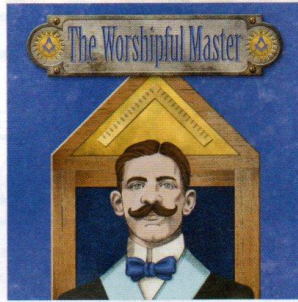
THESE TAVERNS, ALE HOUSES, AND PUBS ARE

Scottish Rite Journal

Many articles that focus on the Three Degrees of Freemasonry are within the Scottish Rite Journal. There is much light to be shared within its pages.



"ON THE SQUARE – THE FIRST THREE DEGREES"



English Mason Mike Hamilton and his friend Matt Letty have created a board game for four players—based on Freemasonry! Their advertising material says it is “a game of: gavels, officers, candidates, degrees, tools, seats, and moving in the proper steps to advance through the lodge.” The drawings of the officers

(left) look like proper Victorian gentlemen, and the terminology is that of English Masonry, which may sound a little odd to American ears. At one point in the game’s development, as players move around the board they can stop to draw cards from the “Summons” deck.

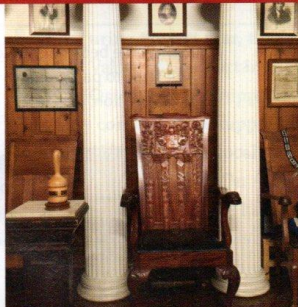
We’d like to think among the cards is one that reads: “An old Past Master says, ‘We didn’t do it that way when I was master!’ Take three steps back.” A portion of the profits will be donated to the Masonic Charitable Foundation of England. This sounds like a lot of fun, and we wish Mike and Matt the best of luck. To learn more, please visit www.matthewand-michael.co.uk/shop. *Scottish Rite Journal* readers can get a 45% discount when they check out with the code SRJJJuly. H/T Jay Hochberg, themagpiemason.blogspot.com.

Scottish Rite Journal readers can get a 45% discount when they check out with the code SRJJJuly. H/T Jay Hochberg, themagpiemason.blogspot.com.

IMAGES USED WITH THE PERMISSION OF MATTHEW AND MICHAEL, LTD.



RETURN TO COLONIAL WILLIAMSBURG



The \$60,000 replica Bucktrout Master's Chair

PHOTOGRAPHY: CORDELIA DREISONSTOK

In our March/April issue of *The Scottish Rite Journal*, we visited Colonial Williamsburg as part of our “Masonic Traveler” series. Thomas L. Varner, Jr., KCCH, Past Master of Williamsburg Lodge No. 6, responded with additional information about his historic Virginia Lodge. He noted

that the lodge still owns the historical Bucktrout Master's Chair. In 1991, the lodge “lent” the Bucktrout chair to the Dewitt Wallace Decorative Arts Museum for 99 years. This was done this as a fire-prevention precaution, for security reasons, and due to the prohibitive costs to the Lodge of insuring a Masonic chair worth a half-million dollars or more. The impressive replica currently in the lodge cost \$60,000. Bro. Varner also noted when the current colonial-style building was built and dedicated in 1930-1931, its construction was funded solely by the Lodge members during the restoration of Colonial Williamsburg.

Here are some other intriguing facts about Williamsburg lodge:

- Although the Lodge was chartered in 1770, there are *Virginia*

Gazette articles indicating that a lodge or group of Masons was in Williamsburg as early as 1751.

- One of the lodge's first Masters, Peyton Randolph, was a former Provincial Grand Master of Masons and the first President of the Continental Congress. Most Worshipful John Blair was also a Past Master of Williamsburg No. 6, served as Virginia's first Grand Master, and was also an Associate Justice on the first United States Supreme Court.
- Every Masonic President from George Washington to Harry Truman sat in the Bucktrout chair at some point, and President George H. W. Bush (though he was not a Mason) did as well. In 1992, when the presidential debates were occurring in Virginia, then-candidate Bill Clinton (a Senior DeMolay) stayed in Williamsburg and enjoyed jogging through the streets, but the lodge was unsuccessful in having him come and sit in the chair.

THREE DOTS IN A TRIANGLE: A VENERABLE MASONIC MARK

By JAMES A. MARPLES, 32°

The emblem of the All-Seeing Eye inside a triangle, although employed in Freemasonry, has been utilized by various cultures, countries, and other fraternal groups (such as the Independent Order of Odd Fellows). When three distinct dots are inside a triangle, however, this connotation is exclusively a Masonic one. Many Masons from the late nineteenth century to this day

officially sign their names preceded by "Bro.:"

The noted Masonic scholar Dr. Albert G. Mackey, 33°, used the phrase "three points" instead of the modern phrase of "three dots." The following is how he defines the three points or dots in his *Encyclopedia of Freemasonry*:

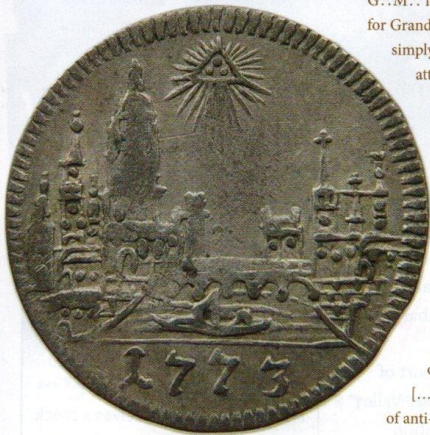
Three points in a triangular form (∴) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G.:M.: for Grand Master, or G.:L.: for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods [∴], a sign of the Tetragrammaton, or any other ancient symbol, is futile. [...] it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these three dots might refer to the position of the three officers in a French Lodge. [...] A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is Frères Trois Points, Three Point Brothers,

a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols.

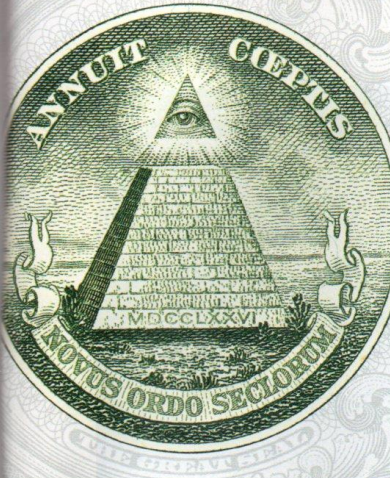
In my view, the three points are very special indeed, as they allude to the Mystic Tie of Masonic Brotherhood. On occasion, even I have adopted the custom of our nineteenth-century brethren by incorporating the "three points" after my surname if the word "Brother" is not feasible to print. Usually, I do it among well-known Masonic friends, immediately using it as an abbreviation for the word "Brother" as in "Bro.: James A. Marples."

We must use this abbreviation only in prudent situations, but it proves to be a convenient way whereupon one brother might know a brother, when otherwise they might not be aware of each other's fraternal affiliations. It is an implied "fraternal greeting" to all who recognize the symbolism behind it.

As for the Frankfurt coin minted in 1773 with the "Three Points inside the Holy Triangle" (see photo), the "three-points" design on this coin is a decidedly Masonic reference. Not surprisingly, Frankfurt am Main



A one Kreuzer coin, minted in 1773 in Frankfurt am Main. Note the three dots in a triangle surrounded by a glory. COURTESY J. A. MARPLES



The All-Seeing Eye of Providence from the Great Seal of the U.S. on the one dollar bill.
WIKIMEDIA COMMONS

was a city which was very much associated with Freemasonry during the Enlightenment. The symbolism may look ordinary to non-members, yet to the Masonic observer, it has the added allusion to the Three Great Lights of Masonry. Like the All-seeing Eye on our US dollar bill. This is not a monetary symbol but rather a sign of reverence for our Creator, Almighty God. Both currencies—the eighteenth-centu-

ry Kreuzer and the contemporary American dollar bill—are constant reminders in daily life to be thank-

ful for the Blessings which money buys us, for we owe everything to the grace of Almighty God. •

TYPING THE THREE-POINT SYMBOL

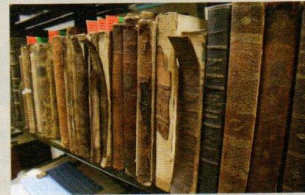
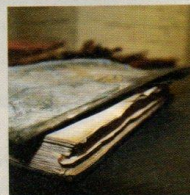
At the *Scottish Rite Journal*, the three-point symbol, ∴, is referred to as a “tripod.” It is used in only the most formal Masonic documents because its presence in text slows down reading. Several typefaces have the tripod as a character or glyph, but we use the back slash, \, in the Symbol font. The “three dots” were at one time ubiquitous in *The Scottish Rite Journal* and its predecessor *The New Age Magazine*, as seen in the accompanying image from the January 1963 issue! Space and readability have led the *Journal* to use the three dots less in recent years, but the “tripod” nonetheless remains a special marker by which one brother may know another.

Sov.	Gr.	Comdr.	
S.	G.	I.	G. Miss.
Ven.	Lt.	Gr.	Comdr.
Ven.	Gr.	Prior	
Gr.	Chancellor		
Gr.	Sec.	Genl.	
Act. Gr.	Min.	of State	
S.	G.	I.	G. Kans.
Act. Gr.	Treas.	Genl.	
Gr.	Almoner		
Past Sov.	Gr.	Comdr.	
S.	G.	I.	G.
Gr.	Chaplain		
Gr.	Orator		
Gr.	M.	of Cer.	
Gr.	Chamberlain		
First Gr.	Eq.		
Second Gr.	Eq.		
Gr.	St.	Bearer.	
Gr.	Sw.	Bearer.	
Gr.	Herald		
S.	G.	I.	G.
S.	G.	I.	G.
S.	G.	I.	G.
S.	G.	I.	G.
S.	G.	I.	G.
S.	G.	I.	G.
S.	G.	I.	G.

Sometimes books need a makeover, too.

If you are interested in “adopting” a book for restoration or if you would like to learn more, please email us at library@scottishrite.org.

THANK YOU!



Serving the Scottish Rite since 1904

SEPTEMBER–OCTOBER 2020

SCOTTISH RITE JOURNAL

OF FREEMASONRY • SOUTHERN JURISDICTION, USA®

A Toast to Our Brethren!

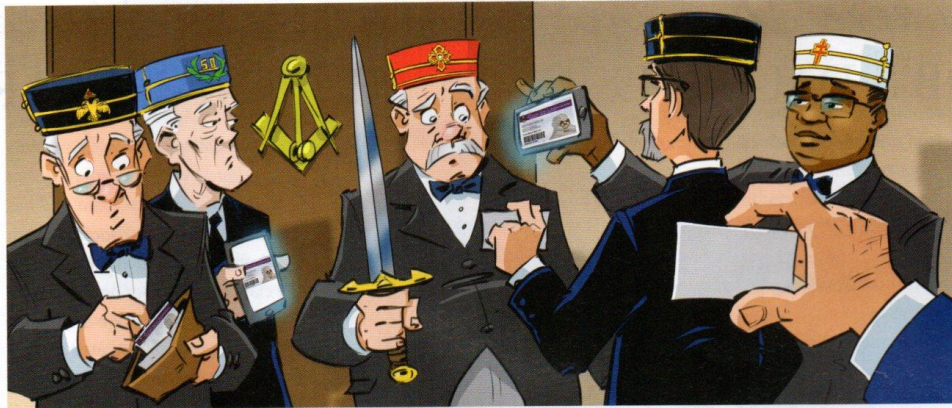
Thank you to all those who contributed to our spring campaign.

The House of the Temple received this ca. 1790–1810 punchbowl from the estate of Ill. Claude H. Harris, 33°, in 2016. Our spring membership gift, *The Freemasons' Punchbowl*, highlighted ceramics like this, as well as earthenware and glassware from the Temple's collection.

INSIDE

JROTC Cadet Selected to All Four U.S. Service Academies PAGE 19





MY LODGE MEMBERSHIP CARD

On September 22, 1951, Bro. Frank H. Bertell delivered a three-minute talk before Kasilawan Lodge No. 77, of the Philippine Islands, on the occasion of the visit to the lodge of MW Cenon Cervantes, grand master of the grand lodge of that jurisdiction.

By FRANK H. BERTELL

I hold in my hand a little scrap of paper, 2½ by 3¾ inches in size. It is of no intrinsic worth, not a bond, not a check or receipt for values, yet it is my most priceless possession. It is my membership card in a lodge of Free and Accepted Masons.

It tells me that I have entered into a spiritual and material kinship

with my fellow Masons to practice charity in word and deed; to forgive and forget the faults of my brethren; to hush the tongues of scandal and innuendo; to care for the crippled, the hungry, and the sick, and to be just to all mankind.

It tells me that no matter where I may travel in the world, I am welcome to visit a place where good fellowship prevails among brothers and friends.

It tells me that my loved ones, my home, and my household are under the protection of every member of this great Fraternity, who have sworn to protect and defend mine, as I have sworn to protect and defend theirs.

It tells me that should I ever be overtaken by adversity or misfortune, the hands of every Mason on the face of the earth will be stretched forth to assist me in my necessities.

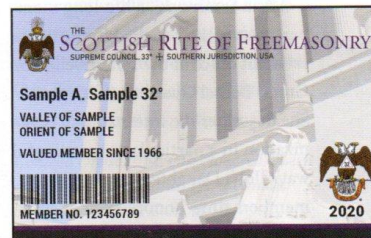
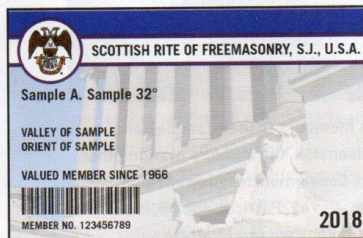
And finally, it tells me, my Brethren, that when my final exit from the stage of life has been made, there will be gathered in my lodge room friends and brothers who will

recall to mind my virtues, though they may be few, and will forgive and forget my faults, though they may be many.

It tells me all this and a great deal more, this little scrap of paper 2½ by 3¾ inches in size. •

—*The Royal Arch Mason Magazine*
5, no. 5 (March 1956): back cover

Editor's Note: I remember first reading this essay in the 1980s, and I've seen it on the Internet rewritten for the membership card of a Shriner, an Odd Fellow, an Elk, and a K of C! Bro. Bill Kreuger, Librarian of the Grand Lodge of Iowa, tracked down this reference with help from MW Gerald "Jerry" L. Carver, 33°, Grand Secretary of South Carolina. If any readers of the Scottish Rite Journal know of an earlier publication of this essay, please send details to journal@scottishrite.org.



SPEAKING OF ZARATHUSTRA: REFLECTIONS ON DUALITY

By SIMON WEISSENBERGER, 32°

I have long been a devotee of meditation. I preface this article with this comment, as I came to an important realization during one of my meditations assisted by breathing exercises. On a particular warm spring afternoon in Italy, I had taken some time to meditate. After about a half hour, I came to a sudden awareness of the concept of duality which plays a major role in our material and mental plane. This is an idea which we may all have innate within us (as Plato says about knowledge in *Meno*), but it can take meditation to bring out this awareness on a more intimate level. Such duality manifests itself with our perception of the laws of nature like darkness and light, male and female, and—more abstractly—good and evil. In Blue Lodge Masonry, one of the most notable symbols of this duality is the mosaic pavement of the checkerboard floor with alternating black and white squares, reflective of Zoroastrianism, which is taken up further in our Scottish Rite Degrees.

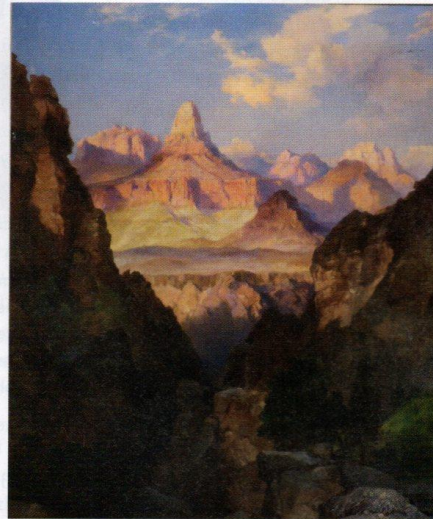
The realization I had that day combined psychological insight and spirituality. Throughout our upbringing, we are exposed to a wide variety of notions from our parents and family, and later from peers and teachers. Some of these

ideas are beneficial while others are greatly limiting and may lead us to dire straits. Both, however, become internalized and thus become part of our inner narrative. On the one hand, a parent may teach a new skill: a virtue like bravery or an appreciation of humanity. Teachers and friends may also fulfill this highly positive role. One crucial concept generally taught to one degree or another by parents as well as most world religions is the duality of good and evil, right and wrong, chaos and order.

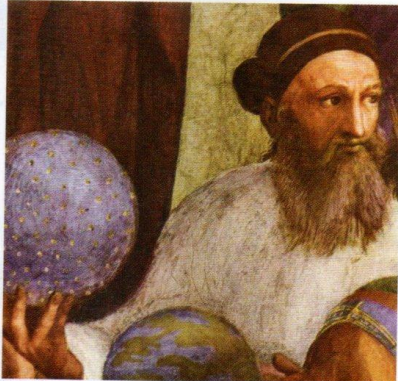
This duality is also very important to Masons, as we are taught to walk upright, help our fellow citizens, and have faith in the Deity for the good of the world and mankind. As we are taught to seek Light, we unequivocally must also be aware of all that is not Light. In our discovery of nature throughout life, we see with ever greater awareness the interplay between the duality of the creative and destructive forces of the universe. With

a keen eye and an open heart, we may also notice the immense beauty which is present in the natural world and the wisdom which can come from the careful observation of nature—seeing a *Zoroaster Temple at Sunset* within nature, as the American painter Thomas Moran did in his remarkable landscape of the Grand Canyon.

Sadly, many children are over-protected by well-meaning but overbearing parents—“helicopter parents,” as they say in the US, who out of fear of harm do not



Thomas Moran, *Zoroaster Temple at Sunset*, 1916. Immense beauty is present in the natural world, and wisdom can come from the careful observation of nature.



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Zoroaster holding a celestial globe. Raphael, *The School of Athens* (detail), 1509–1511

allow their children the experience of nature, and this can be greatly limiting. What a disadvantage it is when the beauty and charm of each season and the natural rhythm of creation are denied children who are kept from the “harm” of the outdoors, and thereby prevented from enjoying and living in harmony with nature’s awe-inspiring landscapes.

Yet for the individual who has been limited in childhood and beyond and faces inner adversities, all is not hopeless. If the person later decides that he will aim for self-improvement, he may do so, but change is never an easy undertaking. A great deal of psychotherapy is related to rewiring our thoughts and behavior to be more adaptive and constructive. Another important aim of psychology is learning to restructure our narratives in accordance with our higher calling and true will. The individual is the author of his own destiny, and thus by restructuring one’s inner narrative, one aligns oneself with the current of Light and Life as opposed to the

current of darkness. The opposite spectrum of limitation is possibility and openness to a life led in courage. This is a theme which Masonry teaches us in the First Degree when we are enjoined to smooth the rough ashlar and work on our imperfections which may be holding us back. This, of course, is the process of a lifetime.

It was years later that I read about the teaching of the spiritual proph-

et Zoroaster, his ancient Persian religion, and the great influence it had on the later Abrahamic faiths (Judaism, Christianity, and Islam). I first came to his teachings indirectly through Friedrich Nietzsche’s masterpiece *Thus Spoke Zarathustra*, in which the German philosopher took on Zoroaster in the name of Zarathustra as a character to express his philosophy of thinking “beyond Good and Evil” and towards a “transvaluation of values.”

Later I learned more on the Zoroastrianism tradition proper when visiting the Monument to the Battle of Nations, an iconic Masonic building in Leipzig, Germany. Here one of the central themes is the symbolism of Ahura Mazda keeping away the evil forces of Ahriman, for in Zoroastrianism, Ahura Mazda represents the God of life and of goodness and is honored in his temples by a flame. Ahriman, on the other hand, is the God of death and evil. In Zoroastrianism, it is generally believed that the forces of Ahura Mazda will eventually clash with the forces of Ahriman

in a showdown reminiscent of the Apocalypse of John in Revelation, although Zoroastrianism predates Christianity by at least 600 years.

The influence of Zoroastrianism, one of the oldest of religions, on later faiths has been profound, and in Pike’s *Morals and Dogma*, we read that Freemasonry “reiterates the maxims of ... Zoroaster.” (MD 14:13)

In short, I had come to the meditative realization that on the material plane we are currently aligning our consciousness with the forces of Light or the forces of darkness. This is presupposed by our consciousness and thoughts wherein the inner battle between good and evil, light and darkness, order and chaos takes place. Yet the Grand Architect of the Universe may be above and beyond our necessary yet temporal concepts of good and evil. I also mention this as I find that, although dualism is only a model, it is a very pragmatic model from which to operate. It offers clear concepts regarding good and evil and can help us live as upright citizens, thereby promoting the ideals of liberty, freedom of consciousness, and tolerance which we cherish as Scottish Rite Masons. *

Bro. Simon Weissenberger, Ph.D., is a member of the Star of the East Lodge No. 1066 in Halle, Germany, a charter member of the San

Miguel Arcangel Lodge in Prague, Czech Republic, due to open in the fall of 2020, and a member of the Scottish Rite bodies of Washington, D.C. Dr. Weissenberger is a university researcher and lecturer in the field of psychology.





ARTHUR C. PARKER, NATIVE IDENTITY, AND FREEMASONRY



Arthur Caswell Parker (1881–1955).
WIKIMEDIA COMMONS.

By MORGAN SMITH

Is there an “undiscovered Masonry” hidden within the vast tapestry of tribal traditions stretching across Native America? Such was the question posited by the accomplished archaeologist and ethnologist Dr. Arthur Caswell Parker, 33°, in a small book published in 1919 entitled *American Indian Freemasonry*. Considered to be the first Native American archaeologist, Dr. Parker left behind an extraordinary legacy for archaeology, Native identity, and Freemasonry. From 1907 to 1955, Dr. Parker published a large body of research examining Iroquois folklore, ethnology, and archaeology. The first president of the Society for American Archaeology and the director for twenty-four years of the

Rochester Museum of New York, he was a pioneer of museum studies and administration.

In 1907, following in the footsteps of his great-uncle Ely S. Parker (1828–1895), Arthur Parker joined the Sylvan Masonic Lodge No. 303 (Sinclairville, New York), and in 1924 was awarded the Thirty-third Degree. Like his Seneca ancestry, Dr. Parker considered his Masonic background to be an especially powerful driving force in his archaeological work. As a Mason, he believed himself uniquely suited to the archaeologist’s profession, which bears “an intimate connection,” in his words, to Freemasonry. Like the Mason, Parker writes, “The archaeologist points out the basic lessons of history for it is he alone who has explored the sub-cellars of the

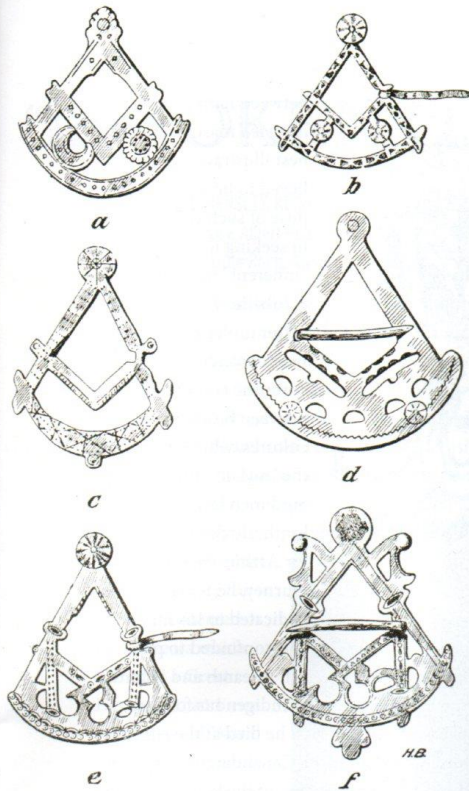
temple of civilization.” A product of both Scottish and Iroquois-Seneca heritage, he was also a student of Masonic and Native traditions, Dr. Parker likewise considered it an obligation to report the deepest histories of fraternal organizations across cultures and, further, the remarkable parallels between them.

In *American Indian Freemasonry*, Dr. Parker first determines that the practice of Freemasonry is ultimately rooted in its moral and philosophical teachings, with particular allegories, legends, and rites functioning as vehicles to moral elevation. If such is the case, then the truths of Masonry can be found across the globe “clothed in diverse raiment,” he asserts, “and colored by varied hues.” It is upon this foundation that Parker proposes the existence of an “inherent” Masonry



“The Lodge of the Eagle Society, from a drawing by Jesse Cornplanter, a Seneca artist.” From *American Indian Freemasonry*.

SCAN OF COPY PROVIDED BY THE UNIVERSITY OF TORONTO. PUBLIC DOMAIN.



"Forms of ceremonial and decorative brooches of silver, used by the Seneca Indians." From *American Indian Freemasonry* (1919).

SCAN OF COPY PROVIDED BY THE UNIVERSITY OF TORONTO. PUBLIC DOMAIN.

within indigenous cultures of North America, evidenced by a web of fraternal traditions devoted to the community's moral elevation through brotherhood, ritual, and symbol. Indeed, as reported as far back as the seventeenth century by Jesuit missionaries, there existed secret and semi-secret associations and societies among the tribes of Canada and the United States. Dr. Parker calls attention to the Zuni and Pueblo peoples in particular, who constructed lodge rooms and altars where young initiates were instructed in their respective teachings.

The Iroquois Medicine Lodges were of special interest to Dr. Parker,

who discussed their initiatory rites, lodges, and song-legends in a later 1920 article published by *The Builder* magazine. The Little Water Company, for example (of which Dr. Parker was a member), is rooted in the story of the raising of its founder Red Hand from the dead with the grasp of a bear's paw. In Wisconsin, similarly, the Menominees maintained medicine lodges that possessed "several degrees culminating in the resurrection of the candidate who represents a slain hero." Dr. Parker openly compares these legends to the Osiris myth, suggesting the possibility that "the same mystery has appealed to the minds of many races widely separated by time and space."

Although Dr. Parker contends that it was

primarily the "Temple of Nature" from which Native peoples derived most of their symbols, as in the case of the Little Water Company, he believes they almost certainly drew moral lessons from the building

process. As great craftsmen themselves—indeed, the architects of the great earthen mounds left across North America—indigenous peoples attached both symbolic meaning and a fraternal framework to the craftsman's art in the construction of their long houses and their refined tools. "The Indian, it will be seen," Dr. Parker writes, "had his form of the plumb, the level, the square and the compass," undoubtedly evidenced by the astonishing symmetry and balance found within indigenous art and artifacts.

It is, perhaps, the four supreme truths of Iroquois philosophy and culture outlined by Dr. Parker that most deeply parallel with Masonic ideals. These are *God, morality, immortality, and brotherhood*. In indigenous thought, there existed the Supreme Deity, the Great Spirit, known across tribes and languages as the Maker of All. Next, Parker calls attention to morality, the practice of and veneration for the virtuous life that is at the heart of indigenous societies. Immortality, further, existed as "the World beyond the Sky" or the "Happy Hunting Ground," a future life after death. The last is Brotherhood, which Parker refers to as the Native American belief in "the universal kinship of all created things." These truths are a sign of "natural"

"THE WISE MEN OF THE TRIBES KNEW THAT A BAND OF MEN PLEDGED TO UPHOLD MORALITY AND TO ENACT RITUALS SHOWING ITS ADVANTAGES WOULD CONSTITUTE A DYNAMIC INFLUENCE."

—Arthur C. Parker, *American Indian Freemasonry*.



"The animal council raising to life the founder of the Little Water Society."
From in *American Indian Freemasonry* (1919).

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Masonry within a culture, Parker writes, and reveal "the inherent capacity of the higher members of the various Indian tribes to receive the teachings of Masonry, and such of their fundamental beliefs as may be in harmony with it."

Dr. Parker went on to devote himself to further research which sought to connect Freemasonry and Native traditions. Dr. Joy Porter, a leading scholar on Parker's life, has examined at length the complex and surprisingly close relationship between Native American identity and Freemasonry in the nineteenth century and shown Masonry's distinct standing for indigenous tribes in the face of European expansion. As Professor Porter suggests in *Native American Freemasonry* (2011) (reviewed in the September/October 2020 *Scottish Rite Journal*), many indigenous men were drawn to the sacred lodge space as "an attractive

spiritual sanctuary," and moreover, due to Freemasonry's longstanding interest in pre-Christian tradition and symbol—and especially the shared value of oral transmission—many Euro-American Masons likewise embraced the participation of their (high-ranking) indigenous brothers. During a time of grave discrimination and injustice against indigenous peoples in wider American society, Freemasonry served as what Professor Porter calls "an important forum where Indians and non-Indians exchanged, and at points co-created, cultural forms."

Parker's *American Indian Freemasonry* is framed by the story of three members of the Scottish Rite making their journey to their initiation into "the highest rites" of a Seneca lodge. As moving as it is enlightening, the account not only underscores what Dr. Parker believed to be the sacred parallels

between *natural* and *accepted* masonries, but it best illustrates what he believed to be a greater purpose of such comparisons: in seeking to understand "inherent" masonries across the globe, one may better understand his own Freemasonry and discover the commonalities between brothers across cultures, what Parker calls the "mystic orders that bind men to morality and brotherly devotion." As for Arthur Parker's own journey, he remained dedicated to his mission and continued to publish research and records of indigenous folklore,

and, in 1955, he died at the edge of New York's Canandaigua Lake, the ancient home of the Seneca people. •



"Sentinel of the Society of False Faces." From *American Indian Freemasonry*.

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THE FELLOWCRAFT CROSSWORD PUZZLE

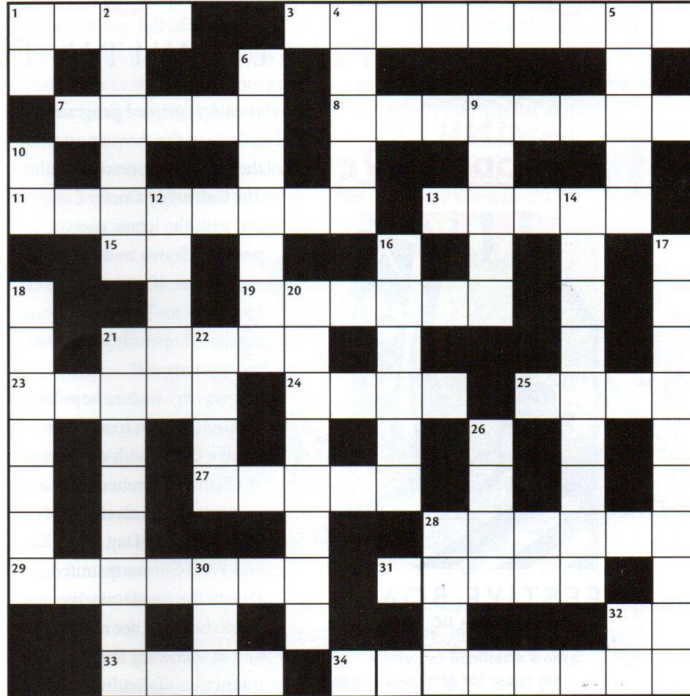
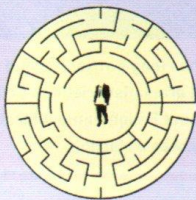
By SEB GIROUX, MM

The Fellowcraft Degree enjoins the Mason to study the Liberal Arts and Sciences. Can you spot the Seven Liberal Arts and Sciences? •

HORIZONTAL

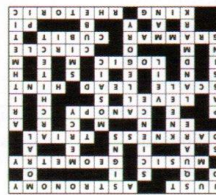
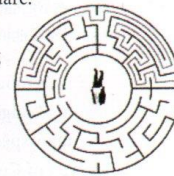
1. Both exact and morally right.
3. For those who like to gaze at the stars.
7. A delight to the ears.
8. Concerns points, lines, and shapes.
11. All there ever was, originally.
13. An attempt.
15. For English.
19. Protection placed over you.
21. Some use spirit or a bubble.
23. Lady Justice holds some.
24. Either the first place in a contest or heavy metal.
25. This table is full of them.
27. Makes sense, doesn't it?
28. That which goes around the centre.
29. Language follows its rules.
31. From elbow to finger tip.
32. If it had an "e" at the end, you'd eat it.
33. He rules.
34. Facilitates eloquent delivery.

Despite being at the centre of this circle, our brother has lost himself. Can you help him find his way out?



VERTICAL

1. Officer in the lodge whose jewel is the crescent moon between the square and compasses.
2. In town, you can meet there. In the Lodge, you can meet on it.
4. They indicate/show things.
5. Knows right from wrong.
6. Study it, and you will know.
9. Makes for softer sentences.
10. The one after Vertical 1.
12. Get lower and show submission.
14. He draws it all, even builds it.
16. Forms a pattern, like on the floor.
17. Where $1+1=2$.
18. Gives you the Second.
20. Hidden truths hide behind that one.
21. Of great importance, couldn't miss it on a map.
22. That which helps conceal what's in Vertical 20.
26. So mote it be.
28. Full-bodied square.
30. Must be one to enter according to UGLE.
32. All circles share its value.



The 7 liberal arts are:
 Trivium (literary disciplines)
 • Grammar
 • Rhetoric
 • Logic
 Quadrivium (linked to Mathematics)
 • Arithmetic
 • Geometry
 • Music
 • Astronomy

Compassion: At the Foundation of All the World's Religious Traditions

By MICHAEL W. WHARTON, 32°

Valley of Kansas City, Missouri

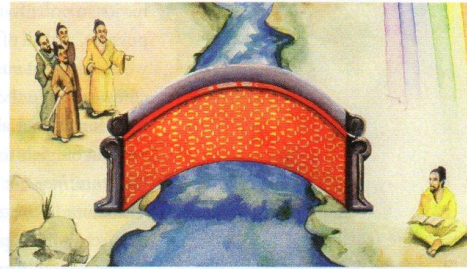
Religious tolerance is at the heart of Freemasonry. This is evident from the Constitutions of 1723, which provide that masons are obliged only "to that Religion in which all men agree, leaving their particular Opinions to themselves [...]" For the image of the Tree of the Sephiroth, place the photo credit (W. Kirk MacNulty) above the explanation of the image. This provision of tolerance embodies the goal of uniting, rather than dividing, men of various sects and opinions. Indeed, in his book *A Bridge to Light* explaining the Scottish Rite Degrees and very often their connections to ideas in world religions, Rex R. Hutchens, 33° asks as a reflection question to the 10th Degree whether we should not be "tolerant even of intolerance." (p. 64)

Freemasonry emphasizes the principle that there is value in all of the world's faiths, for—as Albert Pike notes in *Morals and Dogma*—"the great truths [...] form the basis of all religions." (MD 28:164) Understanding other religious and philosophical traditions will help us to attain greater truth and knowledge. After all, Freemasons, deriving doctrines from a variety of traditions, are justly known as "Knights of the East and West." As the poet Goethe, a

Mason, says in his *West-Eastern Divan*: "To God belongs the Orient! To God belongs the Occident!" (Eric Ormsby, trans.)

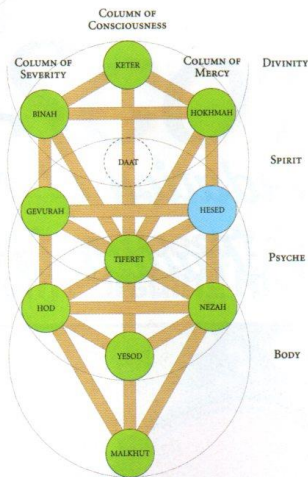
One set of values running like a thread through all of the major religious traditions of the world is compassion, empathy, or selflessness. Compassion is the ability to take the perspective of and feel the emotions of another person combined with a desire to help that other person. When we study and compare various religions, we find that compassion is at the root of all major traditions as the basis for human perfection and salvation.

For Hindus, selflessness is the key to salvation. The spiritual goal of Hinduism is *moksha*, or liberation from the cycle of life and death. According to Hinduism, the soul's natural desire for pleasure; wealth and success may be pursued as long as they are pursued ethically. Hindus understand, however, that pleasure, wealth, and success are trivial and bring only limited satisfaction. Hindus believe that a soul's true desire is infinite being, knowledge, and bliss.



Detail, cover to *A Bridge to Light* by Rex R. Hutchens, 33°. This and other Masonic writings explore how diverse sages and world religions share common attitudes towards virtues such as compassion.

Similarly, Buddhists teach that selfishness is the cause of dissatisfaction with life—a condition of suffering. Selfish craving is the result of separating our "selves" from "life" which are actually one, unified existence. Suffering is relieved by overcoming selfish craving or the egotistical drive for a separate existence. Buddhists teach that we must see others as extensions of ourselves. For Buddhists, compassion, generosity, loving kindness, appreciation, equanimity, and connectedness are the natural qualities of our heart-minds, but are buried beneath the survival mechanisms of selfishness. The Buddhist's goal is Nirvana, or the complete annihilation or extinguishing of the finite self or private desire, and everything that restricts the boundless life. It is pure bliss, limitless mind, thoughts, feelings, and will. ➤



W. Kirk MacNulty,
Heredom 5 (1996)

In the Tree of the Sephiroth illustrated above, the emanation of *hesed* (kindness/compassion) is represented to the right. In its degrees and literature, the Scottish Rite has long explored the Jewish Kabbalah as one of the world's various insightful spiritual and ethical traditions.

In Chinese culture, Confucius taught that one should increase his heart and mind to include all humanity. He formulated a version of "Golden Rule," which encompasses goodness, benevolence, and selflessness. Taoism, a stream in Chinese culture in many ways at odds with Confucianism, also eschews selfishness in favor of compassion. The realization of the Tao or the Way enjoins humility and living a simple life, discouraging interest in material things which, ultimately, lead to dissatisfaction. Taoists also discourage harshness and aggressiveness towards others as well as pomp, ceremony, and extravagance. James Legge's pithy verse translation of a passage from the *Tao Te Ching* of Lao-tse recommends "simple views,

and courses plain and true/ would selfish ends and many lusts eschew."

Judaism's view on ethics and morality also stresses selflessness. The Jewish notion is that humans must contain their appetites or passions if human existence is to continue. The Ten Commandments provide a certain minimum standard of behavior in order to make collective life possible, and all of these relate to how we should treat our fellow man with compassion. In the mystical Jewish tradition of the Kabbalah, referenced often in our Scottish Rite degrees and literature, *hesed* or kindness/compassion is one of the ten emanations of the Tree of the Sephiroth.

The central thrust of Christianity is also selflessness and compassion. Jesus advocated a new scheme of values, and his message was that everyone is entitled to empathy and God's salvation. He taught that God has overwhelming love for humanity, and that we should accept that love and let it flow to others. "Greater love hath no man than this, that a man lay down his life for his friends," we read in John 15:13, an exemplary passage emphasizing compassion. In this spirit, Jesus' life was one of humility, self-giving, strength, integrity, and love for his followers to emulate.

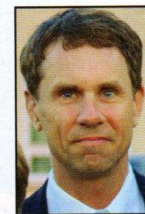
The Christian concept of sin is grounded in selfishness, for we sin by being self-centered. By contrast, the concept of selfless or altruistic "love" is heavily stressed in Christianity. *Agape*, the love of which Christians speak, is "love as compassion" rather than love as attachment. Love as attachment, the lowest form of love, is possessive and jealous and causes suffering. Christianity teaches us, instead, to focus on charitable love—the drive to help strangers and

to be compassionate and benevolent to others.

Islam spells out a way of living on a "straight path" that has, at its foundation, a command for selflessness. According to Muslims, God's revelation began when Abraham proclaimed monotheism, continued when Moses proclaimed the Ten Commandments, and continued again when Jesus recommended living according to the Golden Rule, or loving your neighbor as yourself. Islam teaches that Muhammed picked up where Jesus left off by providing specifics for how we are to love our neighbor. These specifics are known as the five pillars of Islam which include being charitable, fasting during Ramadan which is designed, in part, to sensitize us to compassion, and a pilgrimage to Mecca which reminds us of human equality. Islam's teachings also encourage courtesy and dignity toward others, and its basic objective for interpersonal relationships is brotherly and sisterly love.

In the search for common ground among the world's various faiths, we find that compassion, empathy, and selflessness make up the trunk of the tree from which all religious traditions branch. Even further, it is the practice of compassion, empathy, and selflessness which enables us to look beyond our religious differences and find unity in our brotherhood. It is a crucial aspect in what Masons call "that religion in which all men agree." •

Michael W. Wharton is Past Master of Compass Lodge No. 120 in Parkville, MO. He is an attorney and has a special interest in comparative religion.



BEFORE KING SOLOMON'S TEMPLE

By FRED M. DUNCAN, KCCH

Valley of Pensacola, Orient of Florida

Robert Elsner's excellent article (*Scottish Rite Journal*, May-June 2020) describing the construction of King Solomon's Temple prompted this article which might interest readers by presenting further technical details. Imagine, if you will, Jerusalem three months before the construction started building King Solomon's Temple. Jerusalem would be inundated with 153,003 workers to build the Temple. How would your town of 2,000 handle such an influx of workers? Where did the water come from? How was sanitation handled? How were the workers housed? What foods existed before the 153,000 workers came to Jerusalem to construct the Temple? Was the food supply adequate for all? These and other practical concerns merit our attention.

The earliest traces of human settlement in the Temple area date from the late Neolithic Period and early Bronze Age. The city was then known as Urusalim, meaning Foundation of Shalem. According to biblical accounts, Jerusalem was inhabited by a mixture of peoples described as Jebusites. During the first Bronze Age, the settlement evolved into Israelites via the development of a distinct Yahweh-centric monotheistic belief system. Jerusalem, one of the oldest cities in the world, has a very

active history having been destroyed twice, besieged twenty-three times, captured and recaptured forty-four times, and attacked fifty-two times.

Jerusalem, after being captured by David, became the Jewish kingdom's capital. David took the fortress of Mount Zion (1 Chronicles 11:7, NIV) and called it the city of David. This is the name given to the castle and royal palace on Mount Zion, as distinguished from Jerusalem generally. (1 Kings 3:1, 8:1) David built his Temple on the threshing floor of Ornan the Jebusite, where one thousand years earlier God stopped Abraham from sacrificing his son Isaac. David's reign in Jerusalem lasted thirty-two years. By the time Solomon was anointed King, Jerusalem was a city of crowded, narrow streets with spacious quarters for royal palaces and court retinue.

David was forbidden to build the Temple. The Lord told David, "Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name...." (1 Chronicles 22:8) The Lord instead chose David's son Solomon to build His "house." Solomon started building the Temple of Jerusalem in 950 BCE. "In the eleventh year in the month of Bul, the eighth month, the temple was finished in all its details

according to its specifications" (1 Kings 6:38). The Temple was a monument to God and a permanent home for the Ark of the Covenant containing the Ten Commandments Moses brought down from Mount Sinai.

Archaeologist Hillel Geva (Hebrew University of Jerusalem) conservatively estimates Jerusalem's population near 2,000 prior to the building of King Solomon's Temple. The population of Jerusalem at the end of the eighth century BCE, according to Geva, was 8,000.

From the area's earliest settlements, even prior to 1200 BCE, water tunnels were tapped into area water sources. The access to a water supply had to be



The construction of King Solomon's Temple

SLIDE COURTESY PATMOS-SOLOMON'S LODGE
NO. 70, SAVAGE, MD.

ensured against enemy invaders who would cut off a city's water supply during sieges. Jerusalem's water supply, hidden wells, and underground cisterns and drainage were developed in stages in 1055 BCE, prior to the reign of King David.

Gihon Spring, fed by underground springs, was Jerusalem's single source of water. Depending on the season, the spring would supply water to the city once or twice a day for a thirty- or forty-minute period of time. Gihon Spring's water was also used to irrigate surrounding fields and gardens through several open canals along the Kidron riverbed. King Solomon's Temple had all floors supplied with water by means of an Archimedes screw, a displacement pump using a hydraulic engineering technique to lift water above the ground level.

The Ancient Hebrews are among the earliest people to incorporate cleanliness and hygiene into their religious observance and everyday

life. Some attribute this to Moses's upbringing in an Egyptian royal household. Washing, bathing, and cleanliness played a prominent role in the religious rites of the Jews and indirectly afforded the people a greater measure of health than that enjoyed by most ancient societies. The earliest recorded sanitary laws concerning disposal of human waste are also attributed to Moses and his teachings. Around 1500 BCE, Moses instructed his people to dispose of their waste away from camp and to use a spade to turn the remains under earth or sand. In crowded cities, drains were built to remove sewage from homes and streets; excess waste and refuse was carted out through the appropriately-named "Dung Gate" of the city.

Local animals included sheep, goats, cattle, horses, donkeys, camels, mules, deer, gazelles' geese, pigeons, and roebucks. Mules, cattle, camels, and donkeys were beasts of burden, and goats provided milk, meat, and hair for weaving. Pigeons

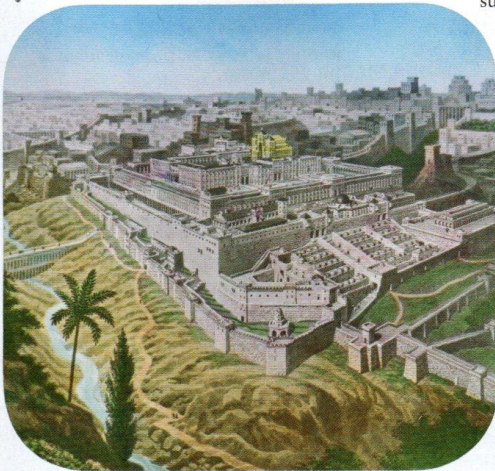
supplied meat and were sacrificial animals, while sheep provided wool for weaving and meat. Hides made clothing, water carriers and scrolls.

Other foods consisted of wheat, barley, of vines, figs, pomegranates, olive oil, honey, garlic, onions, eggs of wild fowl, milk, cheese, and butter. (Deuteronomy 8:8, 1 Samuel 17:18) It was customary to eat twice a day: a morning meal

of bread dipped in olive oil or wine, vinegar, toasted wheat, olives, figs (or some other fruit), and water or diluted wine. (Ruth 2:14) The evening meal was usually a common pot of broth or soup seasoned with legumes. Bread was made from wheat, barley, beans, lentils, millet, and emmer. (Ezekiel 4:9) The wealth and luxury of King Solomon's court is indicated by its daily menu of 30 kors (bushels) of semolina, 60 kors of flour, 10 fattened oxen, 20 pasture-fed oxen, 100 sheep and goats plus deer, gazelles, roebucks, fish, and fattened geese. (1 Kings 5:2-3)

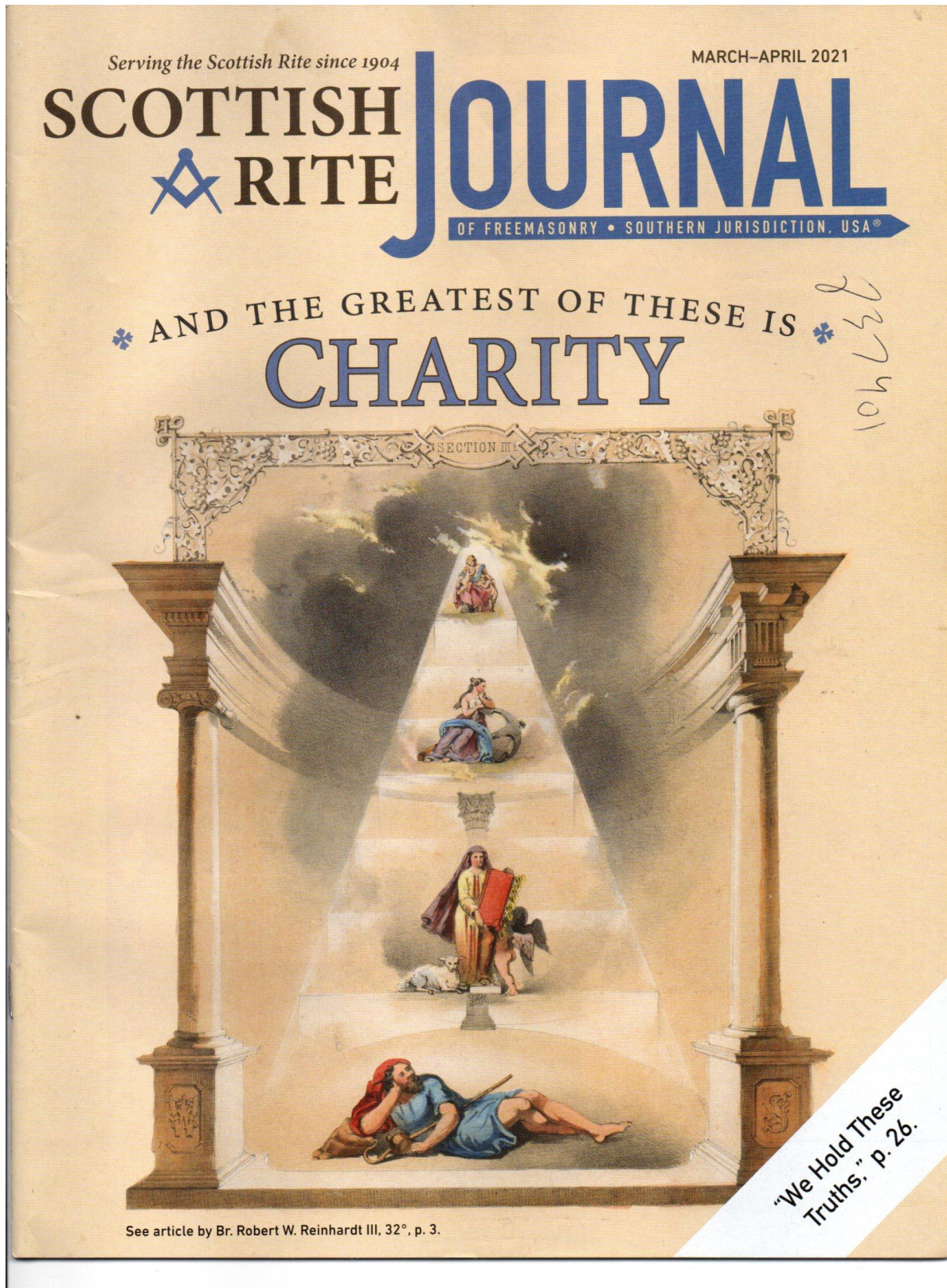
Ancient Israel started as small groups living in rudimentary shelters, but it quickly evolved into a nation of complex fortified cities. Fortified cities housed common people as well as royalty and provided protection from enemy nations. Tel Megiddo on the plain of Armageddon is an example. Although Solomon's principal palace was in Jerusalem, Tel Megiddo contained a palace for him and other royalty while in the city as well as housing for citizens, lodging for visitors, and barracks for soldiers. The barracks in the city provided housing and storage for weapons, armor, and other equipment. One of the largest features of Tel Megiddo was stables housing 492 war horses. Any horsemen reading this article may be interested to learn King Solomon had a total of forty thousand horse stalls and twelve-thousand horsemen. (1 Kings 4:26)

While our Masonic interest in King Solomon's Temple is due primarily to its alluring history and wonderful moral symbolism, it is important to reflect on practical concerns of sanitation, food supply, and shelter which made the building of the Temple possible. •



King Solomon's Temple completed

SLIDE COURTESY PATMOS-SOLOMON'S LODGE
No. 70, SAVAGE, MD.



The Crossword Puzzle of the Master Mason

By SEB GIROUX, MM

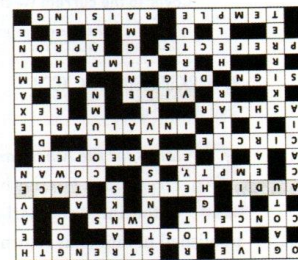
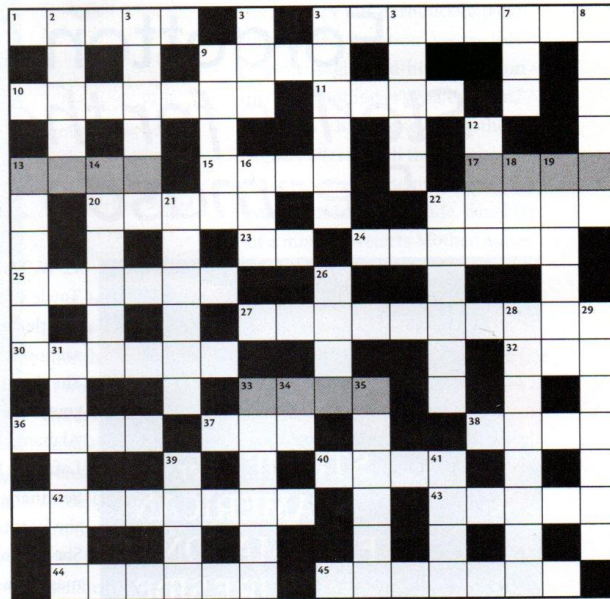
This is the third in our series of crossword puzzles by Bro. Seb Giroux from his book *The Mysteries of Freemasonry: An Educational Masonic Puzzle and Quiz Book*. We have now reached the Sublime Degree of Master Mason, and it is time to seek still further Light through "gamification" by solving this challenging puzzle.

HORIZONTAL

1. Very Gothic sort of arch.
5. Degree of power, force.
9. Where is it?
10. To hide meanings within an image, a metaphor.
11. Has, possesses.
15. Old English for conceal.
20. Void of much.
22. Wants to eavesdrop on Masonic meetings.
23. The first step in Freemasonry.
24. Unclose, again.
25. Round and round it goes.
27. Of immense worth, almost impossible to replace.
30. Start rough, become smooth.
36. Latin king.
37. A gesture which has meaning.
37. To unearth, one must do this.
38. Support the flower.
40. You might walk thus if your leg gets wounded.
42. Senior members of a community chosen to enforce discipline.
43. Distinguishing Badge of a Freemason.
44. Where Lodges meet.
45. The third degree.

VERTICAL

2. The Highest Master for an EA.
3. One who suffers.
4. Not pristine anymore.
5. Buildings are made of them.
6. Distinguish one's position in an organized society.
7. He or Him.
8. Mansion above.
9. First thing ever created.
12. Most things lie underneath.
13. Used to mark where to dig.
14. When things get scarce.
16. Allegedly all-seeing.
18. Utmost respect mixed with wonder and some fear.
19. The wind renders it useless.
21. Provides strong support.
22. Cylindrical, tall, reliable.
26. He who feels a strong and eager desire for something.
28. Several Freemasons together.
29. Perform some inspection.
31. A Masonic tool pointing the straight line of conduct one may follow.
33. Held by people of high moral standards.
34. On the other side of the door from the Tyler.
35. Cryptic, hard to understand.
39. Provide assistance.
41. As an imperative, allows somebody to enter.



The motto of Freemasonry figures in the greyed out cells:
Audi Vide Tace

LONGVIEW, TEXAS:

The Importance of Old Masonic Halls in Our Communities

By JAMES A. MARPLES, 32°

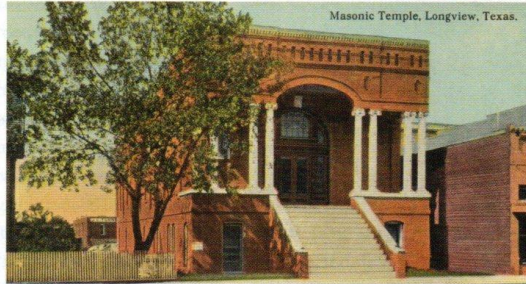
Valley of Lincoln, Nebraska

Ancient cultures deemed initiation to be Light, Pike reminds us in *Morals and Dogma*, for initiation “lighted up the soul with rays from the Divinity.” (Lecture to the 25°, *M&D*, pp. 521 and 522, classic edition) For many initiates into the mysteries of Freemasonry, however, the initiation experience is tied equally to memories of their home lodges in their communities. This is cause for reflection as the year 2020 marked the 150th anniversary of Longview, Tex., being “founded as a city” in 1870.

Many men have walked inside the current building of Longview Masonic Lodge No. 404, but how many men still living have walked into the old Masonic Temple pictured in the accompanying antique postcard? Although this is not the very first abode of Lodge No. 404 or its current meeting-place either, it is a predecessor lodge hall which sadly no longer exists. Fortunately, images such as an antique postcard are extant to give us an idea of the building’s understated yet elegant architecture and decorations. The wonderful stained glass windows above the front doors contain a Masonic Square and Compasses within—truly, “class with stained glass!”

I am also impressed by the gleaming pairs of white stone columns supporting the upper-rooms, with at least two distinctive arches of special Masonic significance. There is the Masonic Keystone atop the entry doors; placed above the entrance, it is a great analogy to the Holy Royal Arch being an overview of the Third Degree in Masonry.

Is it marvelous to see a wooden picket-fence which separated that Lodge discreetly from its neighbors yet had intervals or gaps through which a person could see, affording both a little privacy as well as preventing young mischievous children from cutting across the Lodge grounds. I am here reminded that when I was younger, I could prance up a flight-of-steps like what is depicted in seconds!



The Old Masonic Temple of Longview, Texas—long gone physically—has subtle Masonic features which excite our admiration in this antique postcard.

Yet I am pleased to see that the architects of that day were ahead of their time. Although there was no Americans with Disabilities Act at the time, the Lodge constructed a secondary ground-floor entry, too (a door can be seen immediately to the right of the cornerstone at sidewalk-level). Since getting hit by a car as a pedestrian, I have had a permanent metal-plate in my knee; thus, I (and many other Brethren) enjoy a ground-floor entry. I love old second- and third-story lodge halls, provided they have an elevator, since I tend to push a rolling walker with wheels and seat.

As a fifth-generation Freemason, I recall along with those who have gone before me that architecture is not merely a skill but an Art. As Masons, we have inherited the legacy of the ancient stonemasons who built ancient cathedrals and of the artificers who constructed King Solomon’s Temple, mentioned in the Holy Bible.

Tools and implements of architecture are selected by our fraternity to imprint on the memory and transmit unimpaired the excellent tenets of our institution. Thus, great edifices, whether sacred temples and cathedrals of the distant past or local lodges of the recent past and present, are not just the proverbial roof over our heads. They provide a place for communities to meet and are landmarks of place and time. Even more, our rock-solid buildings of yesteryear and today are physical reflections of potential ethical qualities which may be realized within ourselves. •

THE • NORTHERN • LIGHT
SCOTTISH RITE
 A MAGAZINE OF 32° SCOTTISH RITE FREEMASONRY

Father Passes Truman Gavel to Son

by PJ Roup, 33°, Editor, Active for Pennsylvania

In 1948, an engineering study revealed major structural deficiencies in The White House. President and Brother Harry S. Truman, 33°, began a three-year renovation which saw the interior completely gutted.

All the original oak support beams, installed between 1815–1817, were replaced with steel I-beams. The President had a number of gavels crafted from one of these removed oak support beams in 1950 and gave one to each of the then-sitting Grand Masters of Grand Lodges in the United States. Each gavel has a bronze band which reads, "Original White House Material" and "Removed in 1950."

One recipient was S. Allan Daugherty, 33°, Grand Master of Kansas in 1952, who received a gavel during the installation of officers of Grandview Lodge No. 618, Grandview, Missouri,

in December of 1952. President Truman was serving as the Installing Master.

Brother Daugherty's son, Dennis, was installed Master of Publicity Lodge No. 1000, New York City, on June 6, 1997. The senior Daugherty was planning to attend the installation, accompanied by then-Kansas Grand Master, Jeffrey R. Sowder, 33°, and Deputy Grand Master T. Michael Fegan, 33°. However, Daugherty's cardiologist objected to the trip, and Daugherty reluctantly canceled his plans.

Grand Master Sowder subsequently decided to make a 24-hour round trip from Wichita, Kansas to New York City and back to represent Daugherty at the installation, accompanied by Brother Fegan. On the trip, he carried with him the gavel given to Allan Daugherty by President Truman in 1952 for son Dennis to use during his term as Master of Publicity Lodge. 🍷



The White House gavel of Brother Dennis Daugherty, 32°, Valley of New York City



Renovation of the White House during the Truman Administration, 1950

To read the current or past issues of *The Northern Light*, including the rest of this article (found in the February 2021 issue), please scan the QR code or visit ScottishRiteNMJ.org/the-northern-light

